

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

### No. 3.—ENGLISH SOCIETY.

It being probable that these "pictures" will extend through at least a dozen papers, with No 3, it will, perhaps, not be unwise to sketch the general out-lines of our designs.

Before commencing "Pictures of Mormon Society," for the sake of arrangement and continuity, we purpose completing "Pictures of English Society." They will comprise copies of scenes executed by English literary artists, mixed with some original painting and comments. These finished, we shall take the same general course with "Mormon Society." We shall not chiefly contemplate it in its sunshine, look in upon its carpeted parlour, smile on its domestic circles cozily enjoying the generous, vivifying heat of a blazing fire; while, to heighten the luxuries of a "Mormon" home, we described winter shivering without, the winds howling, and the storms pelting against the outer-works, vainly seeking admittance to break the spell of cheerfulness, and damp the merry hearts within. It is not our intention to give pictures of heroes, consisting of our best characters, coloured by their courage, zeal, and disinterestedness; robed in the full drapery of their virtues, wearing the mantle of salvation. Neither will it be our principal object to

sketch them preaching the Gospel to people of every tongue; friendless and persecuted in Christian nations, strangers, and isolated in heathen lands, with none but God to trust in for succour, or to ask for daily bread—shepherds of Christ, weary, hungry, houseless, with blood-stained feet seeking the flock. Nor shall we fill our pictures with Prophets in dungeons and chains, and in scenes of martyrdom, lying in their gore for the testimony of Jesus, and their works of love. Such might answer for artistic effect. But our object is to give "Mormon Society" as a whole; and if we introduce any sunshine or heroic objects, they will merely come in with the rest, and appear rather as secondary in the scenes than as principal. We shall paint its masses; describe it in its lowest stages, and bleaching under chilling circumstances. Our copied scenes will be from all the most respectable and authentic "Gentile" literary sources. We will, also, here remark, that we have not chosen "English Society" to compare with "Mormon Society" from a lack of affection towards England, but because the "English press has been flooding the country with the 'horrors of Mormonism.'" If "English Society" is better than that of other na-

tions, we can only consider "Mormon Society" at a still better advantage.

In *Household Words*, for January 26, 1856, is a picture from the artistic hand of Charles Dickens, descriptive of

"A NIGHTLY SCENE IN LONDON."

"On the fifth of last November, I, the Conductor of this journal, accompanied by a friend well known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard.

"There are many woful sights in that part of London, and it has been well-known to me in most of its aspects for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at eight o'clock, before the Workhouse.

"Crouched against the wall of the Workhouse, in the dark street, on the muddy pavement-stones, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives, covered with rags—five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those five bundles upon which the rain rained down in the public street.

"'What is this?' said my companion.  
'What is this!'

"'Some miserable people shut out of the Casual Ward, I think,' said I.

"We had stopped before the five ragged mounds, and were quite rooted to the spot by their horrible appearance. Five awful Sphinxes by the wayside, crying to every passer-by, 'Stop and guess! What is to be the end of a state of society that leaves us here!'

"As we stood looking at them, a decent working-man, having the appearance of a stone mason, touched me on the shoulder.

"'This is an awful sight, sir,' said he, in a Christian country!'

"'God knows it is, my friend,' said I.

"'I have often seen it much worse than this, as I have been going home from my work. I have counted fifteen, twenty, five-and-twenty, many a time. It's a shocking thing to see.'

"'A shocking thing, indeed,' said I and my companion together. The man lingered near us a little while, wished us good-night, and went on.

"We should have felt it brutal in us who had a better chance of being

heard than the working-man, to leave the thing as it was, so we knocked at the Workhouse Gate. I undertook to be spokesman. The moment the gate was opened by an old pauper, I went in, followed close by my companion. I lost no time in passing the old porter, for I saw in his watery eye a disposition to shut us out.

"'Be so good as to give that card to the master of the Workhouse, and say I shall be glad to speak to him for a moment.'

"We were in a kind of covered gateway, and the old porter went across it with the card. Before he had got to a door on our left, a man in a cloak and hat bounced out of it very sharply, as if he were in the nightly habit of being bullied and of returning the compliment.

"'Now, gentlemen,' said he in a loud voice, 'what do you want here?'

"'First,' said I, 'will you do me the favor to look at that card in your hand. Perhaps you may know my name.'

"'Yes,' says he, looking at it. 'I know this name.'

"Good. I only want to ask you a plain question in a civil manner, and there is not the least occasion for either of us to be angry. It would be very foolish in me to blame you, and I don't blame you. I may find fault with the system you administer, but pray understand that I know you are here to do a duty pointed out to you, and that I have no doubt you do it. Now, I hope you won't object to tell me what I want to know."

"'No,' said he, quite mollified, and very reasonable, 'not at all. What is it?'

"'Do you know that there are five wretched creatures outside?'

"'I havn't seen them, but I dare say there are.'

"'Do you doubt that there are?'

"'No, not at all. There might be many more.'

"'Are they men? Or women?'

"'Women, I suppose. Very likely one or two of them were there last night, and the night before last.'

"'There all night, do you mean?'

"'Very likely.'

"My companion and I looked at one another, and the master of the Workhouse added quickly, 'Why, Lord bless my soul, what am I to do? What can I do? The place is full. The place is always full—every night. I must give the preference

to women with children, mustn't I? You wouldn't have me not do that?"

"Surely not," said I. "It is a very humane principle, and quite right; and I am glad to hear of it. Don't forget that I don't blame you."

"Well!" said he. And subdued himself again.

"What I want to ask you," I went on, "is whether you know anything against those five miserable beings outside?"

"Don't know anything about them," said he, with a wave of his arm.

"I ask, for this reason: that we mean to give them a trifle to get a lodging—if they are not shelterless because they are thieves for instance.—You don't know them to be thieves?"

"I don't know anything about them," he repeated emphatically.

"That is to say, they are shut out, solely because the Ward is full?"

"Because the Ward is full."

"And if they got in they would only have a roof for the night and a bit of bread in the morning, I suppose?"

"That's all. You'll use your own discretion about what you give them. Only understand that I don't know anything about them beyond what I have told you."

"Just so. I wanted to know no more. You have answered my question civilly and readily, and I am much obliged to you. I have nothing to say against you, but quite the contrary. Good night!"

"Good night, gentlemen!" And out we came again.

We went to the ragged bundle nearest to the Workhouse door, and I touched it. No movement replying, I gently shook it. The rags began to be slowly stirred within, and by little and little a head was unshrouded. The head of a young woman of three or four and twenty, as I should judge; gaunt with want, and foul with dirt; but not naturally ugly.

"Tell us," said I, stooping down. "Why are you lying here?"

"Because I can't get into the Workhouse."

She spoke in a faint dull way, and had no curiosity or interest left. She looked dreamily at the black sky and the falling rain, but never looked at me or my companion.

"Were you here last night?"

"Yes. All last night. And the night afore too."

"Do you know any of these others?"

"I know her next but one. She was here last night, and she told me she come out of Essex. I don't know no more of her."

"You were here all last night, but you have not been here all day?"

"No. Not all day."

"Where have you been all day?"

"About the streets."

"What have you had to eat?"

"Nothing."

"Come!" said I. "Think a little. You are tired and have been asleep, and don't quite consider what you are saying to us. You have had something to eat to-day. Come! Think of it!"

"No I havn't. Nothing but such bits as I could pick up about the market. Why, look at me!"

She bared her neck, and I covered it up again.

"If you had a shilling to get some supper and a lodging, should you know where to get it?"

"Yes. I could do that."

"For God's sake get it then!"

I put the money into her hand, and she feebly rose up and went away. She never thanked me, never looked at me—melted away into the miserable night, in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression on my memory than the dull impassive way in which that worn-out heap of misery took that piece of money, and was lost.

One by one I spoke to all the five. In every one, interest and curiosity were as extinct as in the first. They were all dull and languid. No one made any sort of profession or complaint; no one cared to look at me; no one thanked me. When I came to the third, I suppose she saw that my companion and I glanced, with a new horror upon us, at the two last, who had dropped against each other in their sleep, and were lying like broken images. She said, she believed they were young sisters. These were the only words that were originated among the five."

The misery of this scene requires no comment or colouring from us. The dull, impassive, insensible wretchedness of those "five bundles of rags" is perfectly heart-rending. But we cannot pass without remarking on the stolid indifference of the Master of the Workhouse. It positively is not much inferior to the insensibility

of the victims themselves. We see them insensible by suffering; we see him hardened by having it constantly before his eyes. To him, the scene belonged to matter of course events, and thus he treated it. Not that we feel to blame him, more than did Mr. Dickens. Is a common Master of a Workhouse more than Hercules that, having hunted up the wretched, the hungry, the ragged, the shivering, the houseless of "English Society," he should take them upon his back to the comforts of home, and act the part of the Good Samaritan? Very pertinent was his question—"Why, Lord, bless my soul, what am I to do? What can I do? The place is full. The place is always full—every night," &c. He could do no more; and unless he submitted to become hardened to such scenes, he must give up his situation, and hide himself from them. His insensibility was a necessary conse-

quence of his being a Master of a Workhouse! But we do solemnly protest against a state of society that lets its thousands wander daily in the streets, homeless and starving; fills the "Casual Wards" at night; leaves at times as many as "five-and-twenty" human "bundles of rags" outside of a single Workhouse, and turns the hearts of Relieving Officers into stones by the misery they witness. We would also join the cry, "What is to be the end" of such a society? To what will it grow? What horrors will it not develop?

"A NIGHTLY SCENE IN LONDON!" Only one of the scenes that appear every night to haunt England's Metropolis! What "horrors" should we behold during one night in London, were they all to pass before our eyes! Hell, thereafter, would be to us a familiar place!

(To be continued.)

#### HISTORY OF JOSEPH SMITH.

(Continued from page 457.)

[June, 1842.]

Wednesday, 15th. Visited at different places in the city, and my farm on the prairie, accompanied by my clerk and Orrin Porter Rockwell, and supped at Hiram Kimball's.

Issued an editorial on the gift of the Holy Ghost, as follows:—

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts, and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past,

without revelation, or any just criterion to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not unfrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this Church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost; we believe that holy men of old spake as they

were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, "that it brings things past to our remembrance, leads us into all truth, and shows us of things to come;" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fulness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an Elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spake with tongues and prophesied." Philip also, when he had preached the Gospel to the inhabitants of the City of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw that *through the laying on of the Apostle's hands* the Holy Ghost was given, he offered them money that he might possess the same power. Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are the gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with holy writ; for Paul says, "To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;" and again, "Do all prophesy? do all speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues

and prophesied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all, that is visible to the surrounding multitude; this will appear plain when we consult the writings of the Apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii. says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in the xiv. chapter, he says, "Follow after charity and *desire spiritual gifts*, but rather that ye may prophesy." It is very evident from these Scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a Church had been baptized and confirmed by the laying on of hands—and yet to a Church of this kind, under the immediate inspection and superintendence of the Apostles, it was necessary for Paul to say, "*follow after charity, and desire spiritual gifts*, but rather that ye may prophesy," evidently showing that those gifts were in the Church, but not enjoyed by all in their outward manifestations.

But supposing the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fulness and power; the sceptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the Spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers;" Eph. iv.

The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different gifts, says, "Now ye are the *body* of Christ and *each one* members in particular; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" It is evident that they do not; yet are they all members of the one body. All members of the natural body are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no

need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it: and if one member rejoice, all the rest are honoured with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were Apostles, yet the Jewish court scourged them as impostors. Paul was both an Apostle and Prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was “anointed with the oil of gladness above his fellows,” yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a Pastor, a Teacher, or an Evangelist by their appearance, yet had they the gift of the Holy Ghost.

But to come to the other members of the Church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii., Paul says, “There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto every man to profit withal. For to one is given, by the Spirit, the word of wisdom, to another, the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gift of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to each man severally as he will.”

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing, or power to work miracles, that would not then be known; it would

require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul’s testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it “serveth only to those that believe.” But does not the Scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost, they would have told us that it was no gift, but that the people were “drunken with new wine,” and we shall finally have to come to the same conclusion that Paul did—“No man knows the things of God but by the Spirit of God,” for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the Spirit, on the Lord’s day, unnoticed and unobserved by the world.

The manifestations of the gift of the

Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber, in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or on the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and there was a *still small voice*, which was the voice of the Lord, saying, "What doest thou hear, Elijah?"

The Lord cannot always be known by the thunder of His voice, by the display of His glory, or by the manifestation of His power;

and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such characters would be the first to say, "Let not the Lord speak any more, lest we His people die."

We would say to the brethren, seek to know God in your closets, call upon Him in the fields. Follow the direction of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labours, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, "which shineth brighter and brighter unto the perfect day."

Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time enter more fully into this subject, but shall let this suffice for the present.

*To be continued.*

## CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(From the "Western Standard.")

(Continued from page 464.)

1. From the texts of Scripture quoted in the last two numbers, we have shown, That America is Joseph's land: that a portion of his posterity emigrated to that land, while the far greater portion amalgamated with the Gentiles: that his descendants were to be the Lord's swift messengers to Israel and to the nations in the latter days, and at which time his "speech" (or history and sacred records) should "whisper out of" (or be exhumed

from) the earth. We now continue our examination of Isaiah's 29th chapter, in which we propose to show, *That the predictions contained therein, and the history of the discovery, translation, and effects of the Book of Mormon are identical: that what we know of the book, is but a reflex of what we read in the prophecy.*

2. Its whispering out of the ground, is aptly illustrated by the charge of the angel to Joseph Smith.

When thou shall from its rocky cell secure,  
Exhume this book so holy and so pure,  
Of evil and designing men beware,  
And keep the record with the greatest  
care.  
Rememb'rest thou the tables of the law,  
Which none but Israel's reverend Pontiff  
saw;  
Which with the manna and with Aaron's  
rod,  
Where placed together in the ark of  
God,  
Where they in safety might together lie,  
Concealed forever from the vulgar eye;  
And cursed was he who dared presumptuous look  
Unauthorized upon the sacred book;  
And how the thousands at Beth-shemesh  
fell,  
Who reckless looked, and dying sunk to  
hell?\*  
So now the eye profane must not behold  
The sacred pages of this book of gold.

The apparent mystery which attended the forthcoming of the Book of Mormon, has been the first point of attack from its opposers, who are either too ignorant to understand, or too dishonest to admit, that the counsels of the Almighty are generally mysterious to minds inflated with worldly wisdom and sectarian notions; and, moreover, that God's mysteries are mysteries, because men *will not* understand them. None are so senseless as those who refuse to understand. The exhumation of the Book of Mormon was an event not dissimilar to the resurrection of Christ. God required the world to believe that fact, though,

Not to the Gentile or the scoffing Jew  
Shewed He himself, but to a chosen few,  
Who all had left of worldly goods, or  
fame,  
Of kindred, friends, of reputable name,  
Rejected honours, favours, and applause,  
For Jesus' sacred, tho' despised cause.

It was wisdom in God, that none but chosen ones should see, hear, and handle the risen Saviour, and the world was commanded to believe on the testimony of those witnesses.

To them your word shall be the word  
of God,  
As if the Father from His high abode,  
Ope'd wide the heavens, and thundered  
unto man  
The truth of Christ—the Gospel's saving  
plan.

\* 1 Samuel vi. 19.

If, then, the tables of the law and the person of the risen Jesus were too sacred and holy for impure eyes to behold, what scriptural reason has the Christian sceptic to advance in favour of exposing the sacred tablets of Mormon to the gaze of the scoffers of the last days? None; absolutely none. And no objection has yet been started against the truth of their exhumation, which will not apply with equal force against the resurrection of Christ, and the existence of the Mosaic tables of the law; for Christ did not shew himself openly to the people, neither have we the evidence that any living mortal ever saw the tables of stone, except Moses, and the High Priest, and the latter but once a year. There can be but little difference between the veiled Moses when he brought the tables from the mount and placed them in the tabernacle, (*See Exodus xxxiv. 29—34*) and the veiled Joseph Smith whilst translating the Book of Mormon.

3. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed." Verse 11. We stated in a former number that a fac-simile of the Book of Mormon hieroglyphs was taken to Dr. Mitchel, of Albany, New York, who could not decipher them, but gave the bearer a respectful letter of introduction to Dr. Anthon, of New York, commanding those glyphs to his attention. In after years, when the notoriety of the Golden Book became general, Dr. Anthon published a letter in the *Church Record*, affecting to make light of the whole affair, yet in that letter, his description of the characters shown him by Mr. Harris, so exactly corresponds with the characters subsequently discovered by Stephens and others, that the force of that letter is for the Book of Mormon, and not against it. Again, Dr. Anthon ranks high in the United States as a mathematician, but as a linguist and an antiquarian, in our opinion, he is far behind the erudite late Dr. Mitchell. It is with the latter that we have to do. As Isaiah predicted, the words of the book were taken to him, and he honestly and respectfully confessed that he could not read them.

4. But the book is given to one that is not learned, in consequence of which God said (verse 13), "Forasmuch as this peo-

ple draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men," which thing is patent in this creed-enslaving, inspiration-denying generation, in which ministers "preach for hire, and divine for money," and the "people love to have it so;" "Therefore, (said God, verse 14,) behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Now what can be more marvellous, than the translation of a book written in characters not understood by the most learned of the present time; and that translation made by an ignorant boy, whose piety, integrity, and honesty were his only qualifications, and whose aids were inspiration and Urim and Thummim? Ask this generation to name the most remarkable man of the nineteenth century, and they will answer, Joseph Smith: and the results of his ministry, commencing with the translation of the book, and, from that unit, increasing to the present sum of "Mormonism," stands confessed the marvel and wonder of modern times. Then, if prophecy is true and means anything, and if the truth of a prophecy is only proved by its fulfilment; and if that thing, or that event which fulfils a prophecy, is *prima facie* and the final evidence that it is the thing or event

prophesied of, then the divine authenticity of the Book of Mormon is clearly proved to this generation, by the evidence already in their possession.

5. "And in that day" (verse 18) "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." We showed in a previous paper, how that the power of God in healing diseases had attended the preaching of the advocates of the Book of Mormon, and introduced two cases of restoring sight to the blind. We will now notice a case of deafness.

[Here follows the testimon of Reuben Brinkworth, already published in the *Star* and in Number 5 of our pamphlet, entitled "Divine Authenticity of the Book of Mormon."]

6. As the prophet said, (verses 9 and 10,) this generation is drunken with the false doctrines of Babylon, and stagger under the onerous weight of creeds which God never gave; and are carried about with every wind of doctrine, by the cunning craftiness of priests, who never tire with lying in wait to deceive. But, (verses 19 and 24,) the meek and the poor among men rejoice in the Lord when they hear the words of the book; and those who erred in spirit come to understanding, while those who lament the degeneracy of Christianity, learn doctrine. So true is this, that Babel's priests have learned to avoid fair and Scriptural discussion with the Saints.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 25, 1857.

**UNDER WHAT CIRCUMSTANCES IS POLYGAMY A SIN?**—Marriage is a divine institution; but like other institutions of heaven, it has its limits and conditions. If the limits be not transcended, nor the conditions violated, the parties marrying are justified; otherwise they are condemned.

Among ancient Israel, marriage was forbidden within certain degrees of consanguinity. However lawful it were for a man to marry one wife, yet he was not at liberty to select any one of the number which the Lord had forbidden. If the Monogamist did not observe these conditions, he subjected himself to the penalty of death.

The Polygamist was not only laid under the same restraints as the Monogamist, but placed under additional restraints in regard to the persons whom he should select as additional wives. He was not permitted by the law of Moses to marry the sister

of his wife. (See Leviticus xviii. 18.) Neither was he permitted to marry a mother and daughter. "And if a man take a wife and her mother, it is wickedness; they shall be burnt with fire both he and they; that there be no wickedness among you." (See Leviticus xx. 14.)

Before the law of Moses was given, the Patriarch Jacob married four wives, two of whom were sisters, and the Lord approved and greatly blessed both him and his wives, and made the latter honourable mothers of the twelve tribes of Israel. Some things which in the days of Jacob were righteous, under the law of Moses were forbidden. While this law was in force, no Israelite could marry the sisters of his wife without incurring its penalty.

In the beginning, the sons of Adam married their own sisters, and were justified; but under the law of Moses, such marriages were condemned, and the offenders punished with death. (See Leviticus xx. 17.)

The law of Moses did not permit marriages with daughters-in-law; yet the Lord Jesus, and all the kings of Judah descended from Phatez, who was the son of Judah by his daughter-in-law Tamer.

The law of Moses did not permit marriages with daughters, yet righteous Lot begat Moab and Amon by his two daughters. To what extent these acts of Judah and Lot were sinful, under the circumstances, we are not informed; but it is evident that many things that were forbidden under the law of Moses were justifiable, under certain circumstances, before the law was given.

Neither the old nor New Testament condemns Polygamy, yet the Polygamist Israelite was under a law restricting him within certain limits. Though he had a right to marry many wives, yet he had no right to marry a mother and daughter or two sisters. Though justified as a Pluralist, yet he had no right to withhold from either wife, "her food, her raiment, and her duty of marriage." (See Exodus xxi. 10.) It was said concerning each of the kings of Israel, "he shall not multiply horses to himself. . . . Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold." (Deut. vii. 16, 17.) This restriction did not limit a king to one horse, nor to one talent of gold, nor to one wife; but the idea conveyed was, that he should not multiply any of these things to excess. Though justified in marrying a reasonable number of wives, he had no right to increase the number to that extent that he could not fulfil to each "her duty of marriage."

Both the Polygamist and Monogamist were strictly forbidden to inter-marry with certain idolatrous nations. Also the High Priest in Israel was forbidden to marry even a widow. The Lord said, "He shall take a wife in her virginity. A widow, or a divorced person, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife." (Leviticus xxi. 13, 14.)

Though the Bible does not condemn polygamy, yet the Book of Mormon prohibited it among the colony of Israelites who settled in ancient America. They were strictly limited to one wife, unless the Lord commanded otherwise, for the purpose of raising up seed unto Himself. "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Solomon had multiplied to himself "seven hundred wives and three hundred concubines." David had taken Uriah's wife unlawfully. In these respects they became transgressors of the law; also Solomon transgressed the law in marrying many idolatrous wives, which thing the Lord had expressly forbidden. All these things were abominable before the Lord, just as the Book of Mormon declares.

Neither David nor Solomon were condemned for marrying the reasonable number

of wives which the Lord gave them. The Lord Himself gave into David's bosom all the wives of his master Saul. (See 2 Samuel xii. 8.) David already had a family of seven wives, (See 2 Samuel iii.) and the Lord knowing him to be a man after His own heart, concluded to give him all Saul's wives in addition. It was not for these things that David was condemned; but both he and Solomon were condemned for multiplying or increasing the number unlawfully, or contrary to the law of Moses. The Lord says; "In nothing did they sin, save in those things which they received not of me." (Seer p. 10.) Clothing, food, and other property, when obtained lawfully are blessings; when obtained unlawfully, the act is an abomination before the Lord. So likewise wives given to a man, by the Lord, are blessings; but when taken unlawfully are curses. To receive them of the Lord is righteous; to take them unlawfully is exceedingly sinful.

The Latter-day Saints, from the rise of the Church in 1830, till the year 1843, had no authority to marry any more than one wife each. To have done otherwise, would have been a great transgression. But when the commandment came for the purpose of multiplying a righteous people, Polygamy became lawful, under circumstances where it would not transgress the laws of the land.

It would be unlawful to marry a plurality of wives in England, or in any other parts of the earth, where it is forbidden by the laws of man. But to practise Polygamy in Utah, under the restrictions and limits which God has ordained, is not a transgression of any law either human or divine.

If marriage is a divine institution, God has the most perfect right to control, by revelation, everything pertaining to it; either to give His servants but one wife each, as among the ancient American Israelites; or to give to some a plural number, as He did to His ancient servants on the eastern hemisphere. Indeed, God has the undoubted right to permit one man to marry a widow or divorced person; to forbid another to marry any but virgins; to give to a third, one wife; to give to a fourth, because of his wickedness, none at all; and to give to a fifth a plural number, because of his righteousness. Thus dispensing His blessings according to the worthiness of the individuals who receive them. For further particulars concerning single and plural marriage, read the article entitled *Celestial Marriage*, published in the first twelve numbers of THE SEER.

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**GIFT OF THE HOLY GHOST.**—We call the attention of our readers to an editorial, on the gift of the Holy Ghost written by the Prophet Joseph Smith, in the year 1842, for the *Times and Seasons*, which is re-published in the History of Joseph Smith, contained in this Star.

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#### ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALE.

(Continued from page 390.)

**OBJECTIONS:** "Mormonism teaches that God is not a spirit, but a corporeal being, having a body like a man. It thus makes to itself, if not with the hand, yet with the mind, an image of the invisible God, and degrades Him into the likeness of a mortal, as do the heathen. The Bible, in

the second commandment, forbids us to make any likeness of God, either with our hands or our minds. It teaches that God is a spirit—a being who cannot be seen. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.' (John iv. 24.) "Who only hath

immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. vi 16.)—*Mormonism an Imposture*, by P. Drummond.

"But I know you pervert Scripture to support these horrible doctrines. You say, 'God created man in His own image, hence he must be like him. True; but you reverse it, for you make *God in the image of man*. It was not man's body that was made in the image of God, but his soul. When Adam fell into sin, he lost that image, and according to your muddy theologians, he must have lost his body. St. Paul tells you how the image we lost is to be regained: Christians have 'put on the new man, which is renewed *after the image of Him* that created him.' (Col. iii. 10.)"—*Mormonism Anti-Scriptural*, by Rev. B. Willmore.

**ANSWER:** Instead of "Mormonism" teaching "that God is not a spirit, but a corporeal being," as Mr. Drummond words his objection, it teaches, on the contrary, that "God is a Spirit" and "a corporeal Being." The fact of His being the former is no hindrance to His being the latter also. Spirituality and corporeality are by no means incompatible predicates of the same being: witness the case of man, for example, who is a compound being—a dual personage, consisting of spirit and body, the two natures blending harmoniously as one. Jesus, the God of Israel, is a Divine "Spirit"; yet it must be admitted that he is also a "corporeal being"—in other words, a spiritual being "having a body," and that, too, "like a man." What the second commandment "forbids" is the crime of deifying graven images—the making likenesses of anything in the starry heavens, the earth, or the sea, and worshipping them as gods, "as do the heathen." This is what the "Bible, in the second commandment," expressly "forbids;" but we can discover nothing whatever in it that can by any fair mode of reasoning be made to substantiate the notion which our sagacious objector has strained out of it, or rather imported into it. In reference to the invisibility of the Divine Being, we may add our belief that God, as a Spirit, "cannot be seen" by unaided mortal eye, and we fully subscribe to the truth of the texts cited by Mr. D., when understood in their true and proper sense. But every student of Scripture history must allow that God

has at times vouchsafed to His chosen servants a partial glimpse of His divine glory. Clothed with the mantle of the holy Priesthood, they have for a time been privileged to behold and enabled to bear the glorious "vision of the Almighty." This our objector must admit. Qualify or explain the texts as he may, the *fact* is indisputable, if Scripture testimony be relied on. Angels also are spirits, "invisible" to man, in the ordinary sense of the word; yet, as every Bible reader knows, men have at times been permitted to see and converse with them face to face. Our second objector affirms that we "reverse" the Scripture order by making "God in the image of man." We, however, do nothing of the kind. We believe the Apostle's declaration, that *men are made after the similitude of God.*" (James iii. 9.) If this be the case—if "*God created man in His own image*," as the first book in the Bible informs us, it necessarily follows that "he must be like Him." If Adam—created from matter—was thus made like God in form, (for a *materially-made "image," "likeness," or "similitude"* must imply *form*,) it will be evident to the most ordinary intellect that they were in that respect *like each other*—Adam like God, and therefore God like Adam. To raise a quibble on such a point is mean and trifling. Indeed our opponent's objection, that we "make God in the image of man," amounts to more than a quibble; it is sheer misrepresentation and falsehood. The merest child in "Mormonism" knows that it was Adam who was patterned after his Creator, and not vice versa. Yet our reverend objector seriously affirms that we "pervert Scripture to support these horrible doctrines!"—the said "horrible doctrines" being simply the ludicrous phantoms of his own imagination. It is *he* who would "pervert" both "Scripture" and reason, in order to "support" his own unfounded theory in opposition to what he declares to be ours. Witness, in proof, the following reckless assertion:—"It was not man's body that was made in the image of God, but his soul." Indeed! Then "to the law and the testimony" we appeal:—"And the Lord God FORMED MAN of the DUST OF THE GROUND, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. ii. 7.) Query: What was that which the Lord God "formed" of "*the dust of the ground*,"

if not the body? Will our reverend opponent maintain that the *soul* is of so earthly an origin? When, in his official capacity as "Incumbent of Trinity Church," he commits "earth to earth, ashes to ashes, dust to dust," does he commit the "*soul*" of the departed to the grave? To be consistent with himself, he must profess to do so, for he says, "it was not man's *body* that was made in the image of God, but his *soul*," while the same authority that declares "God created man in His own image," states also that "the Lord God formed man of the dust of the ground." We believe that man's soul (or rather, spirit) is of Divine origin—of celestial parentage,—that it was generated in the "image," or "likeness," or "similitude" of its Divine Parent; but that does not in the least interfere with or nullify the fact that the body is organised after the same model. His reverence next treats us with a small joke. Listen, ye Mormons, and tremble:—"When Adam fell into sin, he lost that image, and according to your muddy theologians, he must have lost his body!" Will the "Incumbent of Trinity Church" please inform the said "muddy theologians" in what part of the Bible he is informed that Adam "lost that image," or form, in which he was created? Judging as clearly as our "muddy" theology will allow, we should say that his spirit did not die, and that his body retained its original form until its dissolution by death. Mortality was the result of the fall; and when Adam lost his body, he may, in one sense, be said to have "lost that image," so far as his body was concerned. It was, however, transmitted to his posterity before his death; for after Eve had "gotten a man from the Lord," named Cain, who fell, and "again bare his brother Abel," who lived and died a "righteous" man, we read that Adam "begat a son in his own likeness, after his image, and called his name Seth." The quotation from "St. Paul" is quite irrelevant to the subject. He is treating of the *renewal* of that spiritual nature, character, and "knowledge," from which mankind have long degenerated and apostatised. The words of the Apostle are—"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." (Col. iii. 9, 10.) The characteristics of the "old man" are de-

scribed in verse 8th as "anger, wrath, malice, blasphemy," &c., and in verse 12th the features of the "new man" are portrayed as "kindness, humbleness of mind, meekness, long-suffering," &c. Hence those who have repented of their sins, and live according to the requirements of the Gospel, are said to have "put off" the former, and "put on" the latter. They have put away or buried their former evil habits and lives, and have "put on Christ," risen into "newness of life," assumed a new character, having their hearts changed, their natures purified and reformed, and their minds "renewed in knowledge," and wisdom, and every Christian grace and virtue. Man, therefore, the living, but degenerated image of God, is placed, by regeneration, in a position whereby his marred and perverted nature, originally pure and holy, can be restored to its primitive condition and character, and thus approximate nearer and nearer to that high standard pointed at by Christ, when he says, "Be ye therefore perfect, even as your Father in heaven is perfect." Hence the Apostle describes the "new man" as being "renewed in knowledge after the image of Him that created him," thus using the term "image" as an appropriate figure of speech, in an entirely different sense to that in which it is used in the text cited from Genesis. In the one case the expression is evidently used figuratively in reference to mental and moral principles, and in the other case literally to bodily organisation and form.

**OBJECTION:** "But you say 'Christ is a person, and he is the express image of the Father's person, as St. Paul teaches in Heb. i. 3.' We admit this; but still the question returns, what is the character of that person? Does St. Paul mean Christ's humanity, or divinity? If it is not the Divine person he means, there is no sense in his words, and no force in his argument. If he meant Christ's human body, how was that the express image of his Father's person any more than the body of Adam, or Moses, or even St. Paul himself?"

**ANSWER:** St. Paul doubtless meant that the person of the Son, in his Divine-human character, was the image or exact counterpart of the person of the Father, so that whoso saw the one saw a representation of the other, as Christ himself declared (John xiv. 9); in other words, that he was truly

God "manifest in the flesh"—the Father "seen." We believe Christ to have been the visible image of the "invisible God"—the incarnation of Deity. We believe him to have been the image of his Father both as to spirit and body. Moses, Paul, and others, in a general

(To be continued.)

sense of the word, and in common with their fallen brethren, bore the image of their Creator, as men; but Jesus, the pure and immaculate Son of God, is, in the fullest sense of the word, and in the highest degree of perfection, "the express image" of his Father's "person."

## MORE OF THE ASSASSINATION.

We publish the following extract from a letter written by two gentlemen to the Editor of a New York paper. The letter was dated Flint, Cherokee Nation, Arkansas, May 17, 1857, and says, that after Elder Pratt was arrested in the Indian country, he was "Placed under strong guard, and by a military escort conveyed in chains to the Supreme Court, Van Buren, Arkansas. The case being promptly investigated, and there being no evidence upon which a bill of indictment could be found, he was liberated on the 19th instant. Brother P. being without arms and without friends to protect him, and knowing that McLean was thirsting for his blood, and that he had the aid of a mass of the corrupt, money-bought citizens of Van Buren, endeavoured to make his escape on horseback unmolested, but every road and pass-way being under strict watch, he did not succeed in getting far till his path was discovered. McLean and a half dozen other armed fiends pursued him, and brother P. being totally unarmed, they succeeded in killing him without being hurt. Two of the party in advance intercepted his road, and brought him to a halt, while McLean and the others came up in the rear. McLean discharged a six-shooter at him, but the balls took no effect—some passed through his clothes, others lodged in his saddle. The parties now being in immediate contact, McLean stabbed him (both being on horseback) with a heavy bowie-knife, twice under the left arm; brother P. dropped from his horse; McLean dismounted, and probed the fatal wounds still deeper;—he then got a Deringer from one of his aids, and as brother P. lay dying upon his back, shot him in the upper part of the breast, dropping his pistol by the side of the victim, the assassin then mounted his horse and fled. This occurred within a few steps of

the residence of a farmer by the name of Win. Two gentlemen being at the house at the time, saw the whole affair and have made oath to what they witnessed before a coroner's jury. Brother P. survived the work of this assassin two hours and a half, and was enabled to tell those who came to his assistance who he was; that he had been murdered by a fiend for doing his duty; and gave full instructions as to what course should be pursued in interring his body, and the disposition of the means and property connected with his person. His instructions were fully attended to by Elder Higginson and Mrs. McLean, who reached the place of his assassination the same evening. Those who saw his last moments, state that brother P. died without a murmur or a groan, and apparently without a pain, perfectly resigned to the will of Heaven. Brother Pratt told Elder Higginson the next morning after his arrest, that his enemies would kill him, and requested Elder H. to go through with this Spring's emigration to Utah, and carry the news of his death to the Church and his family. This Elder H. will do, the Lord helping. After perpetrating this heaven-daring deed, McLean returned to Van Buren and made it known. After remaining in town several hours, and walking the streets with impunity, he was escorted by a number of citizens of Van Buren to the boat, and took his leave of the place. Verily we had long thought that the blood-thirsty mobocrats of Missouri and Illinois were without a parallel in the world, but we now yield the palm to the church-going citizens of Van Buren, for they have proven to the world that they are a den of murderers and assassins. . . .

GEO. HIGGINSON.

GEO. CROUCH."

## LATTER-DAY SAINTS' EMIGRATION REPORT,

FROM JULY 6, 1856, TO JULY 1, 1857.

Ship.	Captain.	President of the Company.	Port of Embarkation.	Date of Sailing.	Port of Disembarkation.	P. E. Fund	Hand Carts.	Ordinary.	Total.
Columbia	Hutchinson	J. Williams	Liverpool	Nov. 17, 1856	New York			223	223
G. Washington	J. S. Comings	J. P. Park	do.	Mar. 28, 1857	Boston	1	142	674	817
Westmoreland	R. R. Deacon	M. Cowley	do.	April 25, 1857	Philadelphia		424	120	544
Tuscarora	Dunlevy	R. Harper	do.	May 30, 1857	do.			547	547
Miscellaneous Ships								50	50
						Total	1	593	1614
									2181

Of this number, as the table shows, 567 purposed going through to Utah, under the P. E. Fund and Hand Cart arrangements. We have not the means of ascertaining definitely, but the approximate number of those who started to go through to Utah on their own means is 311, making a total of those who started from here with the intention of going through to the Valley this season about 877, which will leave 1303 who have located for the present in various parts of the United States, in order to obtain means to complete their journey whenever circumstances will permit.

The number of natives of the various countries may be classified as follows—From the United Kingdom of Great Britain and Ireland: English, 1077; Scotch, 92; Welsh, 96; Irish, 4; Americans, 17. The total number from the Scandinavian Mission is 839, of which there are Danes, 654; Swedes, 143; Norwegians, 42. The total number from the Swiss and Italian Mission is 48, all from the Swiss Cantons, there are also 8 from Saxony. Included in the above summary there are 23 Elders returning home from Missions—making a grand total, as per table, of 2181 souls.

## LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING

JUNE 30, 1857.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London.....	William Budgett	£1061 17 32			Brought forward..... £5479 4 8
Birmingham.....	B. W. Brindley	482 19 34	Lands End .....	John Kessell.....	55 0 62
East Glamorganshire.....	A. L. Jones .....	226 15 72	Dublin .....	T. H. Rutledge...	51 5 10 $\frac{1}{2}$
Manchester.....	Edward Oliver .....	225 4 9	Carlisle .....	James Chaplow...	38 7 10 $\frac{1}{2}$
Sheffield .....	Wm. Brewerton	198 17 43	Dorsetshire .....	Benjamin Elliot..	38 4 2
Glasgow.....	John Hunter.....	165 2 0	Brecknockshire .....	John Thomas ...	29 0 0
Norwich.....	Edwin Scott .....	166 14 34	Late Herefordshire .....	John Prece .....	24 17 9
Bradford.....	William Shiers .....	166 0 2	Channel Islands .....	Caleb World .....	23 19 8 $\frac{1}{2}$
West Glamorganshire.....	John Davies .....	168 16 1	Llanelli .....	Charles Harman .....	23 4 42
Warwickshire.....	Henry Brown .....	168 11 4	Pembrokeshire .....	Edward D. Miles .....	16 14 8 $\frac{1}{2}$
Liverpool.....	W. H. Perkes .....	142 12 4	Caermarthenshire .....	Isaac Jones .....	11 10 10 $\frac{1}{2}$
Cheltenham.....	Thomas Clarke .....	140 12 8	Denbighshire .....	William Ajax .....	9 19 5
Lincolnshire.....	Richard Harper .....	136 4 0	Flintshire .....	David John .....	9 12 0 $\frac{1}{2}$
Herefordshire.....	Lewis Bowen .....	130 15 8	Dyffryn Couwy .....	William Ajax ...	8 16 10 $\frac{1}{2}$
Edinburgh.....	P. Q. McComie .....	128 11 7 $\frac{1}{2}$			
Bedfordshire.....	William Bayliss .....	128 9 94			
Reading.....	John Hyde .....	123 4 92			
Staffordshire.....	Charles C. Shaw .....	107 13 5 $\frac{1}{2}$			
South.....	Simon Irwin .....	107 18 22			
Hull.....	S. Pickering .....	105 9 2			
Derbyshire.....	Thomas Parkes .....	103 14 44			
Nottinghamshire.....	Josiah Holmes .....	101 12 44			
Newcastle-on-Tyne.....	R. J. Philip .....	97 13 5			
Southampton.....	W. H. Marder .....	96 13 24			
Monmouthshire.....	Michael Vaughan .....	94 5 34			
Leicestershire.....	John Mellor .....	89 3 11 $\frac{1}{2}$			
Kilmarnock.....	John Aird .....	86 12 26			
Cambridgeshire.....	G. Teasdale .....	78 11 6 $\frac{1}{2}$			
Durham.....	William B. Child .....	74 8 52			
Wiltshire.....	W. William Morris .....	72 14 2			
Worcestershire.....	Richard Holt .....	68 2 64			
Preston.....	John Holsall .....	63 6 24			
Shropshire.....	David James .....	61 17 4			
Belfast.....	James McGhie .....	60 12 04			
Dundee.....	A. N. McFarlane .....	60 0 10			
	Carried forward .....	£5479 4 8			
				(Errors excepted.)	£6506 11 9 $\frac{1}{2}$